AUM

Sect and error are synonymous terms.—VOLTAIRE

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THE ADEPTS

AS the years go by, the futility and aimlessness of "claims" concerning mysterious beings known as "adepts" become increasingly plain. In fact, the age we live in is peculiarly unresponsive to claims of any sort. This, for Theosophical students, presents an educational problem of considerable proportions, since statements made in the Theosophical literature concerning highly evolved beings called variously adepts, Mahatmas, and Elder Brothers are not only common, but also relate to key ideas in the structure of Theosophical philosophy.

A number of broad historical influences have diminished the authority of claims, especially in the United States. The "self-reliance" and "independence" characteristic of the early days of the American Republic are in direct conflict with the traditional importance of hierarchy and status—both intimately connected with the psychology of claims. The popularity in America of the pragmatic philosophy of William James amounts to an intellectual rejection of any kind of authority which is not experimental; likewise the dislike and suspicion of metaphysics, which in Western thought is commonly identified as some sort of maverick theology, lacking only a religious organization to turn it into a religion. Added to the suspicion of religious pretensions is the dislike of high-sounding political claims, which are no longer given much serious attention by the more sophisticated members of the population. Finally, the numerous façades of propaganda, nationalist as well as commercial, have had a cumulative effect of devaluating the sense of truth and reality in human communications. The aggregate influence of these various tendencies has been to produce, almost as a

normal reflex, an initial distrust of not only claims, but of anything that sounds like a claim—of everything, in fact, which is not immediately evident to the senses, or "common sense."

While there is consolation in the idea that the cycle of disillusionment must run its course—that until old faiths which are infected with pretense and betrayal are exhausted, there can be no new beginnings of substantial promise—the state of mind which results from disillusionment seems peculiarly inhospitable to any philosophy which presents far-reaching metaphysical ideas as its first principles. Even when those appear who have not, so far as can be noticed, been affected by the common skepticism of the times, there remains the likelihood that these individuals will have to go through some kind of parallel process while students of Theosophy, if only as a part of their general education.

There are of course manifest virtues belonging to the pragmatic point of view. It offers little opportunity for pretense or any sort of hiding behind words. It also demands an obvious discipline in self-expression —a weighing of statements made and a cautious self-examination. If a definition were desired, one might say that pragmatism as philosophy has no existence unless it is applied, and that this conceiving of philosophy as a kind of self-conscious practicing of sharp, critical honesty in thought, with the obligation of making action consistent with the thought, tends to give it an extraordinary vitality and even moral strength. These qualities are sometimes noticeably present in America's educators who embody the pragmatic tradition.

For such men, who may perhaps be taken as types of the best of their time, "claims" are not merely philosophically suspect, but actually *unintelligible.* They have trained themselves to find meanings only within the functional limits of life as they have come to understand it, and the possibility of larger meanings will be admitted by them only as they are forced to acknowledge the existence of wider functions in life than they are now able to conceive.

It is here, perhaps, that the metaphysics of Theosophy has its most important role in the life and thought of students. Metaphysics is not knowledge. If it were, there would be no difference between writing and reading a book like *The Ocean of Theosophy.* Metaphysics amounts to a series of intellectual diagrams by means of which the mind has opportunity to stretch itself by working with abstract ideas. The presumed advantage possessed by Theosophical metaphysics over the speculative systems of Western philosophers lies in the knowledge

which Theosophical teachers possess, enabling them to set forth a system of abstract relationships which has the closest possible correspondence to reality.

The teaching of the real and present existence of adepts, while something more than a metaphysical doctrine, has the role of metaphysical structure so far as thinking about human evolution or development is concerned. The adept is said to be one in whom the ordinary human passions no longer hold sway. He is also one possessed of extraordinary power of concentration. He suffers from no ambivalence of purpose. His decisions, while comprehending the subtle influence of many factors upon the matters to be decided, are simple in that they are uncomplicated by hidden conflicts of motive. It is probably a mistake to say that an adept is "moral." The moral man is the man who does his best to see clearly and do rightly, despite his ignorance and imperfect personal discipline. The adept is no longer confined to doing his "best," in moral terms. Appropriate to his degree, he has perfection of knowledge, all necessary skill in the performance of action on that plane where he elects to act.

Now all these attributes amount to claims about the possibilities of human development. Yet, unlike the claims which are used to take advantage of human weakness, to gain authority, to win followers, adherents, or subscribers, these claims have a purely metaphysical bearing on the problem of human development. While their appeal may win intuitive assent, and command our interest for this reason, the idea of adepts serves the process of reflection by supplying hypothetical ideals in human behavior.

If we think about these attributes, we are likely to come upon all the conventional criticisms of Theosophical doctrines that have ever been offered in relation to high beings. The adept sounds like a "cold" individual, endowed with a kind of mathematical perfection that has no place for the pleasure and adventure of uncertainties. Is it, we ask ourselves, only a sentimental attachment for our own inadequacies which makes us cherish them as supplying the romance in life, or is there some deeper reason for questioning the abstract excellences of the adepts?

One can easily abolish such doubts by a strong flow of devotional feeling, yet this, perhaps, is not the best use to make of the qualities of the heart. We might rather inquire into the accuracy of the projections we have made, in order to arrive at the idea of an "adept." Pathos, no

doubt, and similar emotions belonging to the sentiments may have no part in the psychic life of the adept, but need we assume that the removal of the all-too-human gamut of feelings leaves a kind of vacuum, with nothing to take its place?

It is too easy a conclusion that universal feelings are without the human touch, that impersonality will prove a deprivation. The grand abstractions of the universal ideal of human perfection must somehow be made to seem tangent to the actualities of human experience, without any loss to the vision in the imagination. There is a pertinent validity in the pragmatist's design, never to let "belief" occupy the place of knowledge arising from experience, nor permit the substitution of a claim for the demand of first-hand perception. The demand, however, in this instance, is one that we make of ourselves.

The more majestic the teaching, the more difficult seems the application, according to our ordinary ways of thinking. Yet what of a Theosophist's pretensions to a religious science and a scientific religion, if ever he should become satisfied with doctrines and beliefs in lieu of knowledge? A heavy burden was placed upon each student of Theosophy quite early in the history of the Movement, when the chief Founder, H. P. Blavatsky, wrote: "Our society receives nothing the possibility of which it cannot demonstrate at will." So?

This would have to be, in very truth, a "society without a dogma." Yet, in the literature, spread out before our eyes, are archaic teachings of cycles of evolution in a past so remote that "demonstration" of these things can hardly be a possibility, save for rather extraordinary adepts. And, plainly, such demonstrations are no part of the educational methods of those beings.

To the extent the Society merely "accepted" those teachings, it became a Theosophical orthodoxy, complete with revelation, creed, and churchly manners. That the Society did in part become an orthodoxy is sure—and sometimes with dogmas far less credible than the teachings of *The Secret Doctrine*. This was due to an anguished quest for certainties, for and by those for whom no certainties of that order could exist, or be appropriate—due, also, to an unseemly eagerness to transport the adepts from mysterious obscurity to the commonplace present.

To receive, yet not pretend; to accept, yet not dogmatize; to propose, yet avoid brandishing the mace of high authority—this is a difficult assignment. The problem is one of remaining faithful to an ideal, while admitting that it is an ideal that we do not yet fully understand.

Before long, one realizes that this is not the first generation of seekers confronted by so engrossing a paradox. The Buddhists met its difficulty ages ago with the confession, "Thus have I heard." Meanwhile, the knowing, if only a little, penetrates the hearing to an indefinable degree, while the hearing informs the knowing with new reaches of the imagination. There must be some means by which the insistence upon essential honesty transforms this dilemma into an act of creation, such that a kind of local adeptship of the moment, transitory perhaps, yet real, provides a vindication of the ideal.

In time, the ideal of human development will find its response in the intellectual necessity of the West. The skepticism has been a necessary cleansing agent, a means of washing away the corruptions and debris of old beliefs, the worn-out substitutes of knowledge. The skepticism is persistent in the same way that all the destructive processes of nature are thorough, continuing until the last recalcitrant fragments of useless forms are pulverized into the raw material of the new. The demand for functional knowledge is the weapon of the iconoclast, but it may also become the tool of the builder. This is a principle which has many uses; it is, in fact, more the tool of the builder than of the destroyer. That it seems to serve the "deniers" well in these times may be only for the reason that ours are times when a great and unavoidable tide of denial is running its course. Yet the day will come when the tide runs out, and then the building that has been accomplished by others may at last become visible.

Psychology of Attainment

Thinking and acting, acting and thinking—these are the sum-total of all wisdom. Both of these must become like in-breathing and out-breathing to us. Whoever makes it a habit to prove his actions by his thought, and his thoughts by his actions, cannot fail to find the true path. To correct mistakes strengthens the soul-powers. Hence, probably, the old saying: "There is more joy in heaven over the sinner that repenteth, etc."

—Goethe, on Genius

OLD PHILOSOPHERS AND MODERN CRITICS

IN one of the oldest philosophies and religious systems of prehistoric times, we read that at the end of a Maha-Pralaya (general dissolution) the Great Soul, Param-Atma, the Self-Existent, that which can be "apprehended only by the suprasensual," becomes "manifest *of itself*."[1]

The Hindus give this "Existence" various names, one of which is Svayambhu, or Self-Existent. This Svayambhu emanates from itself the creative faculty, or Svayambhuva—the "Son of the Self-Existent" —and the One becomes Two; this in its turn evolves a third principle with the potentiality of becoming Matter which the orthodox call Viraj, or the Universe.[2] This incomprehensible Trinity became later anthropomorphized into the Trimurti, known as Brahma, Vishnu, and Shiva, the symbols of the creative, the preservative, and the destructive powers in Nature—and at the same time of the transforming or regenerating forces, or rather of the three aspects of the one Universal Force. It is the Tridanda, the triply manifested Unity, which gave rise to the orthodox AUM, which with them is but the abbreviated Trimurti. It is only under this triple aspect that the profane masses can comprehend the great mystery. When the triple God becomes Sharira, or puts on a visible form, he typifies all the principles of Matter, all the germs of life, he is the God of the three visages, or triple power, the essence of the Vedic Triad. "Let the Brahmans know the Sacred Syllable [Aum], the three words of the Savitri, and read the Vedas daily."[3]

> After having produced the universe, He whose power is incomprehensible vanished again, absorbed in the Supreme Soul. . . . Having retired into the primitive darkness, the Great Soul remains within the unknown, and is void of all form. . . .
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> When having again reunited the subtile elementary principles, it introduces itself into either a vegetable or animal seed, it assumes at each a new form.
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> It is thus that, by an alternative waking and rest, the Immutable Being causes to revive and die eternally all the existing creatures, active and inert.[4]

NOTE.—This article by H. P. Blavatsky, first printed in *Lucifer* for July, 1892, was last printed in THEOSOPHY for January, 1917.

[1] See *Manava Dharma Shastra* (*Laws of Manu*), i. 5, 6, 7, 8, *et seq.*

[2] Every student of Theosophy will recognize in these three consecutive emanations the three Logoi of the *Secret Doctrine* and the Theosophical Scheme.

[3] Compare *Manu,* iv. 125.

[4] Compare *Manu,* i. 50, and other slokas.

He who has studied the speculations of Pythagoras on the Monad, which, after emanating the Duad, retires into silence and darkness, and thus creates the Triad, can realize whence came the Philosophy of the great Samian Sage, and after him that of Socrates and Plato. The mystic Decad (1+2+3+4=10) is a way of expressing this idea. The One is God; the Two, Matter; the Three, combining Monad and Duad and partaking of the nature of both, is the phenomenal World; the Tetrad, or form of perfection, expresses the emptiness of all; and the Decad, or sum of all, involves the entire Kosmos.

Let us see how the Brahmanical ideas tally with the pre-Christian Pagan Philosophies and with Christianity itself. It is with the Platonic Philosophy, the most elaborate compend of the abstruse systems of ancient India, that we had better begin.

Although twenty-two and a half centuries have elapsed since the death of Plato, the great minds of the world are still occupied with his writings. He was, in the fullest sense of the word, the world's interpreter. And the greatest Philosopher of the pre-Christian era faithfully mirrored in his works the spiritualism of the Vedic Philosophers, who lived thousands of years before himself, with its metaphysical expression. Vyasa, Jaimini, Kapila, Patanjali, and many others, will be found to have transmitted their indelible imprint through the intervening centuries, by means of Pythagoras, upon Plato and his school. Thus is warranted the inference that to Plato and the ancient Hindu Sages the same wisdom was alike revealed. And so surviving the shock of time, what can this wisdom be but divine and eternal?

Plato taught of justice as subsisting in the soul and as being the greatest good of its possessor. "Men, in proportion to their intellect, have admitted his transcendent claims"; yet his commentators, almost with one consent, shrink from every passage which implies that his Metaphysics are based on a solid foundation, and not on ideal conceptions.

But Plato could not accept a Philosophy destitute of spiritual aspirations; with him the two were at one. For the old Grecian Sage there was a single object of attainment: REAL KNOWLEDGE. He considered those only to be genuine Philosophers, or students of truth, who possess the knowledge of the really-existing in opposition to mere objects of perception; of the always-existing, in opposition to the transitory; and of that which exists permanently, in opposition to that which waxes, wanes, and is alternately developed and destroyed.

> Beyond all finite existences and secondary causes, all laws, ideas and principles, there is an INTELLIGENCE or MIND [*Nous,* the Spirit], the first principle of all principles, the Supreme Idea on which all other ideas are grounded; the ultimate substance from which all things derive their being and essence, the first and efficient Cause of all the order, and harmony, and beauty, and excellency, and goodness, which pervade the universe—who is called, by way of preëminence and excellence, the Supreme Good, the God, "the God over all."[1]

It is not difficult for a Theosophist to recognize in this "God" (*a*) the UNIVERSAL MIND in its cosmic aspect; and (*b*) the Higher Ego in man in its microcosmic. For, as Plato says, He is not the truth nor the intelligence, "but the Father of it"; *i.e.,* the "Father" of the Lower Manas, our personal "brain-mind," which depends for its manifestations on the organs of sense. Though this eternal essence of things may not be perceptible by our physical senses, it may be apprehended by the mind of those who are not wilfully obtuse.[2] We find Plato stating distinctly that everything visible was created or evolved out of the invisible and eternal WILL, and after its fashion. Our Heaven—he says—was produced according to the eternal pattern of the "Ideal World," contained, like everything else, in the dodecahedron, the geometrical model used by the Deity.[3] With Plato, the Primal Being is an emanation of the Demiurgic Mind (Nous), which contains within itself from eternity the "Idea" of the "to-be-created world," and this Idea it produces out of itself.[4] The laws of Nature are the established relations of this Idea to the forms of its manifestations. Two thousand years later, we find the great German philosopher Schopenhauer borrowing this conception when stating that:

> These forms are time, space and causality. Through time and space the idea varies in its numberless manifestations.

Thus, if Theology has often disfigured ancient Theosophy, Modern Psychology and Modern Science have disfigured Ancient Philosophy. Both borrowed without any acknowledgement from the Ancient Wisdom and reviled and belittled it whenever they could. But, for lack of comprehension of the great philosophical and theosophical principles, the methods of Modern Science, however exact, must end in nullity.

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[1] Cocker, *Christianity and Greek Philosophy,* xi. 377.

[2] This "God" is the Universal Mind, Alaya, the source from which the "God" in each one of us has emanated.

[3] Compare *Timaeus Locrius,* p. 97.

[4] See Movers' *Explanations,* p. 268.

In no one branch can it demonstrate the origin and ultimate of things. Instead of tracing the effect from its primal source, its progress is the reverse. Its higher types, it teaches, are all evolved from antecedent lower ones. It starts from the bottom of the cycle, led on step by step in the great labyrinth of Nature, by a thread of Matter. As soon as this breaks, the clue is lost, and it recoils in affright from the Incomprehensible, and confesses itself powerless. Not so did Plato and his disciples. With them, as with us, *the lower types were but the concrete images of the higher types.* The Spirit, which is immortal, has an arithmetical, as the body has a geometrical, beginning. This beginning, as the reflection of the great universal Archæus, is self-moving, and from the centre diffuses itself over the whole body of the microcosm.

Is it the sad perception of this truth, the recognition and the adoption of which by any man of Science would now prove suicidal, that makes so many Scientists and famous scholars confess how powerless is Physical Science, even over the world of Matter?

Almost a century separated Plato from Pythagoras,[1] so that they could not have been acquainted with each other. But both were Initiates, and therefore it is not surprising to find that both teach the same doctrine concerning the Universal Soul. Pythagoras taught his disciples that God is the Universal Mind diffused through all things, and that this Mind by the sole virtue of its universal sameness could be communicated from one object to another, and be made to create all things by the sole will-power of man. With the ancient Greeks, too, Kurios was the God-Mind (Nous). "Now Koros (Kurios) signifies the pure and unmixed nature of intellect—wisdom," says Plato in the *Cratylus.* Thus we find all the great philosophers, from Pythagoras through Timæus of Locris and Plato down to the Neo-Platonists, deriving the Mind-Soul of man from the Universal Mind-Soul.

Of myths and symbols, the despair of modern Orientalism, Plato declares, in the *Gorgias* and *Phædo,* that they were the vehicles of great truths well worth the seeking. But commentators are so little *en rapport* with the great Philosopher as to be compelled to acknowledge that they are ignorant where "the doctrinal ends, and the mythical begins." Plato put to flight the popular superstitions concerning magic and dæmons, and developed the exaggerated notions of the time into rational theories and metaphysical conceptions. Perhaps these would not quite stand

[1] Pythagoras was born in 580 and Plato in 430 B.C.

the inductive method of reasoning established by Aristotle; nevertheless they are satisfactory in the highest degree to those who apprehend the existence of the higher faculty of insight or intuition, as affording a criterion for ascertaining truth. For there are few myths in any religious system but have an historical as well as a scientific foundation. Myths, as Pococke ably expresses it,

> Are now proved to be fables, just in proportion as we misunderstand them; truths, in proportion as they were once understood. Our ignorance it is which has made a myth of history; and our ignorance is an Hellenic inheritance, much of it the result of Hellenic vanity.[1]

Basing all his doctrines upon the presence of the Supreme Mind, Plato taught that the Nous, Spirit, or Rational Soul of man, being "generated by the Divine Father," possessed a nature kindred to, or even homogeneous with, the Divinity, and capable of beholding the eternal realities. This faculty of contemplating reality in a direct and immediate manner belongs to God alone; the aspiration for this knowledge constitutes what is really meant by Philosophy—the love of wisdom. The love of truth is inherently the love of good; and predominating over every desire of the soul, purifying it and assimilating it to the divine, thus governing every act of the individual, it raises man to a participation and communion with Divinity, and restores him to the likeness of God. Says Plato in the *Theœtetus*:

> This flight consists in becoming like God, and this assimilation is the becoming just and holy with wisdom.

The basis of this assimilation is always asserted to be the preëxistence of the Spirit or Nous. In the allegory of the chariot and winged steeds, given in the *Phædrus,* he represents the psychical nature as composite or two-fold; the *thumos,* or epithumetic part, formed from the substances of the world of phenomena; and the *thumoeides,* the essence of which is linked to the eternal world. The present earth-life is a fall and a punishment. The Soul dwells in "the grave which we call the body," and in its incorporate state, and previous to the discipline of education, the noëtic or spiritual element is "asleep." Life is thus a dream, rather than a reality. Like the captives in the subterranean cave, described in the *Republic,* our backs being turned to the light, we perceive only the shadows of objects, and think them the actual realities. Is not this the idea of Maya, or the illusion of the senses in physical life, which is so marked a feature in the Hindu Philosophy? But these

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[1] *India in Greece,* Preface, p. ix.

shadows, if we have not given ourselves up absolutely to the sensuous nature, arouse in us the reminiscence of that higher world that we once inhabited.

> The interior spirit has some dim and shadowy recollection of its antenatal state of bliss, and some instinctive and proleptic yearnings for its return.

It is the province of the discipline of Philosophy to disenthral the Soul from the bondage of sense, and to raise it into the empyrean of pure thought, to the vision of eternal truth, goodness, and beauty, thus uniting it to Spirit.

> The soul cannot come into the form of a man if it has never seen the truth. This is a recollection of those things which our soul formerly saw when journeying with Deity, despising the things which we now say are, and looking up to that which really is. Wherefore the nous, or spirit, of the Philosopher [or student of the higher truth] alone is furnished with wings; because he, to the best of his ability, keeps these things in mind, of which the contemplation renders even Deity itself divine. By making the right use of these things remembered from the former life, by constantly perfecting himself in the perfect mysteries, a man becomes truly perfect—an initiate into the diviner wisdom.

The Philosophy of Plato, we are assured by Porphyry of the Neoplatonic School, was taught and illustrated in the MYSTERIES.[1] Many have questioned and even denied this; and Lobeck, in his *Aglaophomus,* has gone to the extreme of representing the sacred festivals as little more than an empty show to captivate the imagination. As though Athens and Greece would for twenty centuries and more have repaired every fifth year to Eleusis to witness a solemn religious farce! Augustine, the Bishop of Hippo, has exploded such assertions. He declares that the doctrines of the Alexandrian Platonists were the original Esoteric doctrines of the first followers of Plato, and describes Plotinus

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[1] "The accusations of atheism, the introducing of foreign deities, and corrupting of the Athenian youth, which were made against Socrates, afforded ample justification for Plato to conceal the arcane preaching of his doctrines. Doubtless the peculiar diction or 'jargon' of the alchemists was employed for a like purpose. The dungeon, the rack, and the faggot were employed without scruple by Christians of every shade, the Roman Catholics especially, against all who taught even natural science contrary to the theories entertained by the Church. Pope Gregory the Great even inhibited the grammatical use of Latin as heathenish. The offence of Socrates consisted in unfolding to his disciples the arcane doctrine concerning the gods, which was taught in the Mysteries and was a capital crime. He was also charged by Aristophanes with introducing the new god Dinos into the republic as the demiurgos or artificer, and the lord of the solar universe. The Heliocentric system was also a doctrine of the Mysteries; and hence, when Aristarchus, the Pythagorean taught it openly, Cleanthes declared that the Greeks ought to have called him to account and condemned him for blasphemy against the gods." But Socrates had never been initiated, and hence divulged nothing which had ever been imparted to him.

as a Plato reïncarnated. He also explains the motives of the great Philosopher for veiling the interior sense of what he taught.

Hence we may understand why the sublimer scenes in the Mysteries were always in the night. The life of the interior Spirit is the death of the external nature; and the night of the physical world denotes the day of the spiritual. Dionysus, the night-sun, is, therefore, worshipped rather than Helios, orb of day. In the Mysteries were symbolized the preëxistent condition of the Spirit and Soul, and the lapse of the latter into earth-life and Hades, the miseries of that life, the purification of the Soul, and its restoration to divine bliss, or reünion with Spirit. Theon, of Smyrna, aptly compares the philosophical discipline to the mystic rites, and his views may be summarized from Taylor as follows:

> Philosophy may be called the initiation into the true arcana, and the instruction in the genuine Mysteries. There are five parts of this initiation: I. the previous purification; II. the admission to participation in the arcane rites; III. the epoptic revelation; IV. the investiture or enthroning; V.—the fifth, which is produced from all these, is friendship and interior communion with God, and the enjoyment of that felicity which arises from intimate converse with divine beings. . . . Plato denominates the *epopteia,* or personal view, the perfect contemplation of things which are apprehended intuitively, absolute truths and ideas. He also considers the binding of the head and crowning as analogous to the authority which anyone receives from his instructors, of leading others into the same contemplation. The fifth gradation is the most perfect felicity arising from hence, and, according to Plato, an assimilation to divinity as far as is possible to human beings.[1]

Such is Platonism. "Out of Plato," says Ralph Waldo Emerson, "come all things that are still written and debated among men of thought." He absorbed the learning of his time—that of Greece from Philolaus to Socrates; then that of Pythagoras in Italy; then what he could procure from Egypt and the East. He was so broad that all Philosophy, European and Asiatic, was in his doctrines; and to culture and contemplation he added the nature and qualities of the poet.

The followers of Plato generally adhered strictly to his psychological theories. Several, however, like Xenocrates, ventured into bolder speculations. Speusippus, the nephew and successor of the great Philosopher, was the author of the *Numerical Analysis,* a treatise on the Pythagorean Numbers. Some of his speculations are not found in the written *Dialogues;* but as he was a listener to the unwritten lectures of Plato, the

[1] Thomas Taylor, *Eleusinian and Bacchic Mysteries,* p. 47.

judgment of Enfield is doubtless correct, that he did not differ from his Master. Though not named, he was evidently the antagonist whom Aristotle criticized, when professing to cite the argument of Plato against the doctrine of Pythagoras, that all things were in themselves numbers, or rather, inseparable from the idea of numbers. He especially endeavoured to show that the Platonic doctrine of ideas differed essentially from the Pythagorean, in that it presupposed numbers and magnitude to exist apart from things. He also asserted that Plato taught that there could be no *real* knowledge, if the object of that knowledge was not carried beyond or above the sensible.

But Aristotle was no trustworthy witness. He misrepresented Plato, and he almost caricatured the doctrines of Pythagoras. There is a canon of interpretation, which should guide us in our examination of every philosophical opinion: "The human mind has, under the necessary operation of its own laws, been compelled to entertain the same fundamental ideas, and the human heart to cherish the same feelings in all ages." It is certain that Pythagoras awakened the deepest intellectual sympathy of his age, and that his doctrines exerted a powerful influence upon the mind of Plato. His cardinal idea was that there existed a permanent principle of unity beneath the forms, changes, and other phenomena of the universe. Aristotle asserted that he taught that "numbers are the first principles of all entities." Ritter has expressed the opinion that the formula of Pythagoras should be taken symbolically, which is entirely correct. Aristotle goes on to associate these *numbers* with the "forms" and "ideas" of Plato. He even declares that Plato said: "forms are numbers," and that "ideas are substantial existences —real beings." Yet Plato did not so teach. He declared that the final cause was the Supreme Goodness.

"Ideas are objects of pure conception for the human reason, and they are attributes of the Divine Reason."[1] Nor did he ever say that "forms are numbers." What he did say may be found in the *Timæus*: "God [the Universal Nous or Mind] formed things as they first arose according to forms and numbers."

It is recognized by Modern Science that all the higher laws of Nature assume the form of quantitative statement. What is this but a fuller elaboration or more explicit affirmation of the Pythagorean doctrine? Numbers were regarded as the best representations of the laws

[1] *History of Philosophy*, by Cousin, I. p. ix.

of harmony which pervade the Kosmos. In Chemistry the doctrine of atoms and the laws of combination are actually, and, as it were, arbitrarily defined by numbers. As Mr. W. Archer Butler has expressed it:

> The world is, then, through all its departments, a living arithmetic in its development, a realized geometry in its respose.

The key to the Pythagorean dogmas is the *general formula of unity in multiplicity, the One evolving the many and pervading the many. This is the ancient doctrine of emanation in few words.* Even the apostle Paul accepted it as true. *Out of him and through him and for him all things are*— though the pronoun "him" could hardly have been used with regard to the Universal Mind by an Initiate—a "Master Builder."

The greatest ancient Philosophers are accused of shallowness and superficiality of knowledge as to those details in exact Science of which the moderns boast so much; and Plato cannot escape the common fate. Yet, once more his modern critics ought to bear in mind, that the Sodalian Oath of the Initiate into the Mysteries prevented his imparting his knowledge to the world, in so many plain words. As Champollion writes:

> It was the dream of his [Plato's] life to write a work and record in it, in full, the doctrines taught by the Egyptian hierophants; he often talked of it, but found himself compelled to abstain on account of the solemn oath.

Plato is declared by his various commentators to have been utterly ignorant of the anatomy and functions of the human body; to have known nothing of the uses of the nerves for conveying sensations; and to have had nothing better to offer than vain speculations concerning physiological questions. He has simply generalized the divisions of the human body, they say, and given nothing reminding us of anatomical facts. As to his own views on the human frame, the Microcosmos being, in his mind, the image in miniature of the Macrocosmos, they are much too transcendental to obtain the least attention from our exact and materialistic sceptics. The idea of this frame being formed out of triangles, like the universe, seems preposterously ridiculous to several of his translators. Alone of the latter, Professor Jowett, in his introduction to the *Timæus,* honestly remarks that the modern Physical Philosopher

> hardly allows to his notions the merit of being "the dead men's bones" out of which he has himself risen to a higher knowledge;[1]

forgetting how much the Metaphysics of olden times have helped the

[1] Jowett, *The Dialogues of Plato,* ii. 508.

physical Sciences of the present day. If, instead of quarrelling with the insufficiency and at times the absence of strictly scientific terms and definitions in Plato's works, we analyze them carefully, the *Timæus* alone will be found to contain within its limited space the germs of every new discovery. The circulation of the blood and the law of gravitation are clearly mentioned, though the former fact, it may be, is not so clearly defined as to withstand the reiterated attacks of Modern Science for, according to Prof. Jowett, the specific discovery that the blood flows out from one side of the heart through the arteries, and returns to the other through the veins, was unknown to him, though Plato was perfectly aware "that blood is a fluid in constant motion."

Plato's method, like that of Geometry, was to descend from universals to particulars. Modern Science vainly seeks a First Cause among the permutations of molecules; but Plato sought and found it amid the majestic sweep of worlds. For him it was enough to know the great scheme of creation and to be able to trace the mightiest movements of the Universe through their changes to their ultimates. The petty details, the observation and classification of which have so taxed and demonstrated the patience of modern Scientists, occupied but little of the attention of the old philosophers. Hence, while a fifth-form boy of an English school can prate more learnedly about the little things of Physical Science than Plato himself, yet, on the other hand, the dullest of Plato's disciples could tell more about great cosmic laws and their mutual relations, and could demonstrate a greater familiarity with and control over the Occult Forces which lie behind them, than the most learned professor in the most distinguished Academy of our day.

This fact, so little appreciated and never dwelt upon by Plato's translators, accounts for the self-laudation in which we moderns indulge at the expense of that Philosopher and his compeers. Their alleged mistakes in Anatomy and Physiology are magnified to an inordinate extent in order to gratify our self-love, until, in acquiring the idea of our own superior learning, we lose sight of the intellectual splendor which adorns the ages of the past; it is as if one should, in fancy, magnify the solar spots until he should believe the bright luminary to be totally eclipsed.

The wholesale accusation that the ancient Philosophers merely generalized, and that they practically systematized nothing, does not prove their "ignorance," and further it is untrue. Every Science having been revealed in the beginning of time by a *divine* Instructor, became there-

by sacred, and capable of being imparted only during the Mysteries of Initiation. No initiated Philosopher, therefore—such as Plato—had the right to reveal it. Once postulate this fact, and the alleged "ignorance" of the ancient Sages and of some initiated classic authors, is explained. At any rate, even a correct generalization is more useful than any system of exact Science, which only becomes rounded and completed by virtue of a number of "working hypotheses" and conjectures. The relative practical unprofitableness of most modern scientific research is evinced in the fact that while our Scientists have a name for the most trivial particle of mineral, plant, animal, and man, the wisest of them are unable to tell us anything definite about the Vital Force which produces the changes in these several kingdoms. It is unnecessary to seek further than the works of our highest scientific authorities themselves for corroboration of this statement.

It requires no little moral courage in a man of eminent professional position to do justice to the acquirements of the Ancients, in the face of a public sentiment which is content with nothing less than their abasement. When we meet with a case of the kind we gladly give the bold and honest scholar his due. Such a scholar is Professor Jowett, Master of Baliol College, and Regius Professor of Greek in the University of Oxford, who, in his translation of Plato's works, speaking of "the physical philosophy of the ancients as a whole," gives them the following credit: 1. "That the nebular theory was the received belief of the early physicists." Therefore it could not have rested, as Draper asserts,[1] upon the telescopic discovery made by Herschel I. 2. "That the development of animals out of frogs who came to land, and of man out of animals, was held by Anaximenes in the sixth century before Christ." Professor Jowett might have added that this theory antedated Anaximenes by many thousands of years, as it was an accepted doctrine among the Chaldeans, who taught it *exoterically,* as on their cylinders and tablets, and *esoterically* in the temples of Ea and Nebo—the God, and prophet or revealer of the Secret Doctrine.[2] But in both cases the statements are *blinds.* That which Anaximenes—the pupil of Anaximander, who was himself the friend and disciple of Thales of Miletus, the chief of the "Seven Sages," and therefore an Initiate as were these two Masters—that which Anaximenes meant by "animals" was something dif-

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[1] *Conflict between Religion and Science,* p. 240.

[2] "The Wisdom of Nebo, of the God my instructor, all-delightful,"says verse 7 on the first tablet, which gives the description of the generation of the Gods and creation.

ferent from the animals of the modern Darwinian theory. Indeed the eagle-headed men, and the animals of various kinds with human heads, may point two ways; to the descent of man from animals, and to the descent of animals from man, as in the Esoteric Doctrine. At all events, even the most important of the present-day theories is thus shown to be not entirely original with Darwin. Professor Jowett goes on to show "that, even by Philolaus and the early Pythagoreans, the earth was held to be a body like the other stars revolving in space." Thus Galileo—studying some Pythagorean fragments, which are shown by Reuchlin to have still existed in the days of the Florentine mathematician,[1] being, moreover, familiar with the doctrines of the old Philosophers—but reässerted an astronomical doctrine which prevailed in India in the remotest antiquity. 4. The Ancients "thought that there was a sex in plants as well as in animals." Thus our modern Naturalists had but to follow in the steps of their predecessors. 5. "That musical notes depended on the relative length or tension of the strings from which they were emitted, and were measured by ratios of number." 6. "That mathematical laws pervaded the world and even qualitative differences were supposed to have their origin in number." 7. "That the annihilation of matter was denied by them, and held to be a transformation only." "Although one of these discoveries might have been supposed to be a happy guess," adds Prof. Jowett, "we can hardly attribute them all to mere coïncidences." We should think not; for, from what he says elsewhere, Prof. Jowett gives us a full right to believe that Plato indicates (as he really does) in *Timæus,* his knowledge of the indestructibility of Matter, of the conservation of energy, and the correlation of forces. Says Dr. Jowett:

> The latest word of modern philosophy is continuity and development, but to Plato *this is the beginning and foundation of Science.*[2]

In short, the Platonic Philosophy was one of order, system, and proportion; it embraced the evolution of worlds and species, the correlation and conservation of energy, the transmutation of material form, the in-

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[1] Some Kabalistic scholars assert that the original Greek Pythagoric sentences of Sextus, which are now said to be lost, existed at that time in a convent at Florence, and that Galileo was acquainted with these writings. They add, moreover, that a treatise on Astronomy, a manuscript by Archytas, a direct disciple of Pythagoras, in which were noted all the most important doctrines of their school, was in the possession of Galileo. Had some Rufinus got hold of it, he would no doubt have perverted it, as Presbyter Rufinus has perverted the above-mentioned sentences of Sextus, replacing them with a fraudulent version, the authorship of which he sought to ascribe to a certain Bishop Sextus. See Taylor's Introduction to Iamblichus' *Life of Pythagoras,* p. xvii.

[2] Introduction to *Timæus, Dialogues of Plato,* i. 590.

destructibility of Matter and of Spirit. The position of the Platonists in the latter respect was far in advance of Modern Science, and bound the arch of their philosophical system with a keystone at once perfect and immovable.

Finally few will deny the enormous influence that Plato's views have exercised on the formation and acceptance of the dogmas of Christianity. But Plato's views were those of the Mysteries. The philosophical doctrines taught therein are the prolific source from which sprang all the old exoteric religions, the *Old* and partially the *New Testament* included, belonging to the most advanced notions of morality, and religious "revelations." While the literal meaning was abandoned to the fanaticism of the unreasoning lower classes of society, the higher classes, the majority of which consisted of Initiates, pursued their studies in the solemn silence of the temples, and also their worship of the One God of Heaven.

The speculations of Plato, in the *Banquet,* on the creation of the primordial men, and the essay on Cosmogony in the *Timæus,* must be taken allegorically, if we accept them at all. It is this hidden Pythagorean meaning in *Timæus, Cratylus* and *Parmenides,* and other trilogies and dialogues, that the Neo-Platonists ventured to expound, as far as the theurgical vow of secrecy would allow them. The Pythagorean doctrine that *God is the Universal Mind diffused through all things,* and the dogma of the soul's immortality, are the leading features in these apparently incongruous teachings. Plato's piety and the great veneration he felt for the Mysteries, are sufficient warrant that he would not allow his indiscretion to get the better of that deep sense of responsibility which is felt by every Adept. "Constantly perfecting himself in perfect Mysteries, a man in them alone becomes truly perfect," says he in the Phædrus.[1]

He took no pains to conceal his displeasure that the Mysteries had become less secret than they were in earlier times. Instead of profaning them by putting them within the reach of the multitude, he would have guarded them with jealous care against all but the most earnest and worthy of his disciples.[2] While mentioning the Gods on every page,

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[1] Cory, *Phædrus,* i. 328.

[2] This assertion is clearly corroborated by Plato himself, who says: "You say that, in my former discourse, I have not sufficiently explained to you the nature of the *First.* I purposely spoke enigmatically, that in case the tablet should have happened with any accident, either by land or sea, a person, without some previous knowledge of the subject, might not be able to understand its contents" (Plato, *Ep.* ii. p. 312; Cory, *Ancient Fragments,* p. 304).

his "Pantheistic Monism" is unquestionable, for the whole thread of his discourse indicates that by the term "Gods" he means a class of beings far lower in the scale than the One Deity, and but one grade higher than external man. Even Josephus perceived and acknowledged this fact, despite the natural prejudice of his race. In his famous onslaught upon Apion, this historian says:

> Those, however, among the Greeks who philosophized in accordance with truth, were not ignorant of anything . . . nor did they fail to perceive the chilling superficialities of the mythical allegories, on which account they justly despised them. . . . By which thing Plato, being moved, says it is not necessary to admit anyone of the other poets into the "Commonwealth," and he dismisses Homer blandly, after having crowned him and pouring unguent upon him, in order that indeed he should not destroy, by his myths, the orthodox belief respecting the *One* [Deity].[1]

Those, therefore, who can discern the true spirit of Plato's Philosophy, will hardly be satisfied with the estimate which Prof. Jowett, in another part of his work, lays before his readers. He tells us that the influence exercised upon posterity by the *Timæus* is partly due to a misunderstanding of the doctrine of its author by the Neo-Platonists. He would have us believe that the hidden meanings which they found in this Dialogue, are "quite at variance with the Spirit of Plato." This is equivalent to the assumption that Prof. Jowett understands what this spirit really was; whereas his criticism upon this particular topic rather indicates that he does not penetrate it at all. If, as he tells us, the Christians seem to find in his work their Trinity, the Word, the Church, and the creation of the World, in a Jewish sense, it is because all this *is* there, and therefore it is but natural that they should have found it. The outward building is the same; but the spirit which animated the dead letter of the Philosopher's teaching has fled, and we would seek for it in vain through the arid dogmas of Christian theology. The Sphinx is the same now, as it was four centuries before the Christian era, but the Œdipus is no more. He is slain because he has given to the world that which the world was not ripe enough to receive. He was the embodiment of truth, and he had to die, as every grand truth must, before, like the Phœnix of old, it revives from its own ashes. Every translator of Plato's works has remarked the strange similarity between the Philosophy of the Esoteric and the Christian doctrines, and each of them has tried to interpret it in accordance with his own religious feelings. So

[1] Josephus, *Against Apion*, ii. p. 1079.

Cory, in his *Ancient Fragments,* tries to prove that it is but an outward resemblance; and does his best to lower the Pythagorean Monad in the public estimation and exalt upon its ruins the latter anthropomorphic deity. Taylor, advocating the former, acts as unceremoniously with the Mosaic God. Zeller boldly laughs at the pretensions of the Fathers of the Church, who, notwithstanding history and chronology, and whether people will have it or not, insist that Plato and his school have robbed Christianity of its leading features. It is as fortunate for us as it is unfortunate for the Roman church that such clever sleight-of-hand as that resorted to by Eusebius is rather difficult in our century. It was easier to pervert chronology, "for the sake of making synchronisms," in the days of the Bishop of Cæsarea, than it is now, and while history exists, no one can help people knowing that Plato lived six hundred years before Irenæus took it into his head to establish a *new* doctrine from the ruins of Plato's older Academy. H.P.B.

(*To be concluded.*)

NATIVE TO OUR MINDS

There is a Platonism native to our minds, a preference for eternal values. The highest happiness that man as man can hope for, by his philosophic thought, artistic creation, moral and political effort is life without suffering but not life without sighing. There are some who seek escape from the troubles of the world on the comfortable assumption that spiritual life is different from the ordinary social life. They take flight into a spiritual esotericism which retreats from life. Estranged from the concrete tasks of knowledge and of action, these deserters from life retreat into a beyond of an aesthetic-contemplative life in the belief that religion is primarily concerned with another order of existence and the good it seeks is not "of this world." These exiles from life slip away from urgent human tasks to the shelter of a protected existence. By setting up a gulf between the sacred and the secular, by developing an insensitiveness to the tragic fate of the world, by withdrawing from the scene of mankind's social agony, by proclaiming that justice can be found only beyond the grave, religion is robbed of the possibility of social regeneration.

The cult of suffering for its own sake has nothing in common with the main tradition of Hindu and Greek thought. Christianity hardens the dualism between man and nature. —RADHAKRISHNAN

NOTES ON THE DHAMMAPADA

CHAPTER 4 of *The Dhammapada,* entitled "The Canto of Flowers," is of great philosophic importance to the theosophical student. Though omitted from some versions—and entirely missing in Professor Edwin A. Burtt's condensation in *The Teachings of The Compassionate Buddha*—this canto offers impressive evidence of Buddha's "love of life" and appreciation of beauty.

"The disciple," affirms Buddha, "is the expert gardener who culls the choicest blooms, who shall choose the steps on the Path of Law even as the gardener culls the choicest blooms." The imagery of soft and pleasant colors, of fragrances which it is every man's birthright to enjoy, continues:

> Many kinds of garlands can be made from a heap of flowers. Many good works can be gathered by a mortal once he is born.
>
> The scent of flowers travels not against the wind—be it tagara or mallika, or even of the sandalwood tree. But the fragrance of the good wafts even against the wind. The fragrance of the good man pervades all his ways.

That Buddha spoke so often in this vein makes it clear that Gotama was not a man of grim visage, insistent that his disciples fear beauty and love. Rather does he wish to lead man onward from a presently limited range of sensibility to see that *physical* and *psychical* "beauty" is incomplete—incapable of fulfilling the soul save when distilled in the crucible of a higher purpose. Thus Buddha says:

> Faint is the scent of tagara or sandalwood. The fragrance of the virtuous ascends to the heights of the gods.

What is "virtue" in this sense? Something, itself, of delicate quality, flowing from appreciation of "the higher kinds of happiness." Lesser happiness has significance, but must eventually be enhanced by love of truth and goodness. But the Buddha does *not* say that the scent of tagara or sandalwood is illusory, a source of soul-deception. He simply suggests that the sensory, personal pleasures are "faint" in comparison with more significant loves. In terms of Buddha's philosophy there is no virtue without knowledge, no comprehension without assimilation of experience, and therefore, no man becomes a Buddha without *living.* The way through sensory experience is clearly marked in this passage: "The bee gathers honey without injuring the scent or the colour

of the flower. So should a silent one (Muni) live his life." Here, of course, we come to the necessity for self-discipline, for the assertion of will so that man will not become wholly occupied with "gathering the flowers of sense." Never, if he follows this latter course, can he be "satiated in his pleasure," because the soul has a higher destiny than existence in the pleasure gardens of sense.

The first verse contains a very significant passage. Buddha speaks of the disciple who may eventually overcome both "this earth" and "the god of death," and *then* also he must "overcome the world of the happy gods." If the "gods" are "happy," this must indicate that the development toward Buddhahood includes a continual refinement of æsthetic perceptions, rather than their cessation. As to who the "happy gods" are, we find an important clue in Mahayana scripture, occuring in the Lankavatara Sutra. There Buddha discusses that stage of Bodhisattvahood when the Bodhisattvas become intoxicated with the happiness derived from attainment of perfect tranquillity. This, then, is a stage —a necessary and expected one. Yet the Bodhisattva who has reached it must recognize its limitations. That he *can* do so signifies that the psychological condition described is not completely illusory, but rather the result of improper emphases.

The Lankavatara Sutra continues in this way:

> Failing to understand fully that there is nothing in the world but what is seen of the Mind itself, they are thus unable to overcome the hindrances and habit-energy growing out of their notions of generality and individuality . . . they have the discriminating idea and knowledge of Nirvana. Their thoughts are possessed by the notion of Nirvana . . . like the ignorant, they are desirous of enjoying Nirvana for themselves . . . Mahamati, when the Bodhisattvas face and perceive the happiness of the samadhi of perfect tranquillisation, they are moved with the feeling of love and sympathy owing to their original vows . . . made for all beings, saying, 'So long as they do not attain Nirvana I will not attain it myself.' Thus they keep themselves away from Nirvana. But the fact is that they are already in Nirvana because in them there is no rising of discrimination. With them the discrimination of grasped and grasping no more takes place; as they (now) recognise that there is nothing in the world but what is seen of the Mind itself, they have done away with the thought of discrimination concerning all things. Mahamati, they will exercise themselves to make those who have not yet attained the truth attain it. For the Bodhisattvas, Nirvana does not mean extinction.

According to Buddha's central psychological teaching, then, it is the *fortunate* lot of man to attain bliss again and again, in many different guises. If thought is only for self, of course, the bliss will be evanescent and of little value—for "death bears off the man whose mind is intent on plucking the flowers of sense, as a flood sweeps away a sleeping hamlet." The man may be awakened from a temporary condition of bliss in one of two ways—either by the abrupt unsettlement of Karmic circumstance, precipitating him into suffering, or by the light of *Buddhi-Manas.* It is this latter light which is kindled by the "original vows—made for all beings." Here, then, is another description of Buddha's gift to aspirants on the Path. The vows of Buddhism, however distorted and misrepresented by formalism in the centuries following Buddha's passing, have often kept a sense of spiritual destiny. So great is the power of these vows that, unless one cares nothing for the welfare of others, and is willing to injure them during his own pursuit of happiness, he will in time find his own way out of every "false Nirvana."

Verses 15 and 16 of "The Canto of Flowers" read:

> From a heap of rubbish on the roadside, a lily blooms, fragrant and pleasing; from a mass of blinded mortals arises the disciple of the truly Wise One, shining with exceeding glory of his own Wisdom.

These closing passages blend with the feeling-tone of "The Canto of Flowers," illustrating what may be called Buddha's "optimism." "We cannot tell, as we look at man," says Buddha, "the quality of the soul underneath, nor can we tell when the hour will strike for the affirmation of higher purpose." But how, from a mass of blinded mortals, arises "the disciple of the truly Wise One"? This question, fortunately, cannot be answered in Buddha's terms, for neither Buddha himself nor all the gods can ensure the salvation of any given individual. Spiritual awakening must be spontaneous, the supreme illustration of the meaning of free will. The awakened disciple shines with the glory of his *own* wisdom. But it is also true that one such disciple will cause "the fragrance of the good" to "waft even against the wind." Unlike the fragrance of passional flowers, which drifts only with the prevailing current of psychic atmosphere, the fragrance of virtue sets up its own propelling force. This is because in every man there is receptivity to the ideal of a higher life. The disciple whose example is truly a shining one does not lead others by instilling a desire to imitate, but by sustaining their own aspiration.

THE SEPTENARY CHARACTER OF HISTORY

AMONG the basic concepts imparted to mankind by the present-day message of Theosophy is that of the septenary nature of the universe. A corollary idea is that the countless units in manifestation, from worlds to atoms, from man to a grain of sand, contain and reflect the basic septenary plan, either as fully unfolded and functional, or partially so. The entire course of evolution, as taught by the Adept-Custodians of the Secret Doctrine, consists in the harmonious unfoldment of the septenary plan, together with the realization of the Supreme Unity behind and within this sevenfold differentiation and its Eternal Cause and Source.

The Secret Doctrine (1, 604) gives us a grand panorama of this unity and interdependence of all living things:

> From *Gods* to *men,* from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being—the world of Form and Existence is an immense chain, whose links are all connected. The law of Analogy is the first key to the world-problem, and these links have to be studied co-ordinately in their occult relations to each other.

As a further corollary, it necessarily follows that every aspect of life, as also every department of knowledge and human endeavor, have recondite aspects in addition to their evident meanings, and that a complete understanding of any subject can never be attained except in the light of its deeper spiritual meanings.

In "Universal Applications of Doctrine," William Q. Judge points to the necessity of making broad, or universal, applications of Theosophical teachings, and he enjoins such work for earnest students, both for their own sakes and for the sake of the humanity they are presumably trying to help. Judge also calls attention to one of the most valuable keys by which such universal applications can be made scientifically and philosophically, not at all speculatively: the law and the method of correspondence and analogy. This method, he says, was employed by students of the occult side of Nature from time immemorial:

> And we find these sturdy men of old applying their doctrines in every direction. They used the laws of analogy and correspondence to solve deep questions. Why need we be behind them? . . . So that, if a supposed law or application is formulated to us, either by our-

> selves or by some other person, we are at once able to prove it; for unless it can be applied in every direction—by correspondence, or is found to be one of the phases of some previously-admitted doctrine—we know that it is false doctrine or inaccurately stated. Thus all our doctrines can be proved and checked at every step. It is not necessary for us to have constant communications with the Adepts in order to make sure of our ground; all we have to do is to see if any position we assume agrees with well-known principles already formulated and understood. (THEOSOPHY 41:256, 257.)

The value of this law, as an unfailing key to the true understanding of events and problems, is also declared in *S.D.* II, 153: "*Analogy* is the guiding law in Nature, the only true Ariadne's thread that can lead us, through the inextricable paths of her domain, toward her primal and final mysteries." Students of Theosophy are fortunate in being able to apply this law consciously and deliberately; others have used it accidentally and intuitively and without realizing its full import, and were thereby led to but partial applications and inconsistent conclusions.

However, before applying this key of analogy in an effort to uncover the higher and immortal aspect behind the long record of events and struggles generally regarded as history, the mere narrative of civilization, we shall first note a few remarks made by Judge and H.P.B. concerning another thinker of universal correspondence. Hegel, a philosopher who rose to a lofty concept of the vast drama of human history, is quoted in *S.D.* I, 640-1:

> The history of the World begins with its general aim, the realization of the Idea of Spirit—only in an *implicit* form (*an sich*), that is, as Nature; a hidden, most profoundly hidden unconscious instinct, and the whole process of History . . . is directed to rendering this unconscious impulse a conscious one. Thus appearing in the form of merely natural existence, natural will—that which has been called the subjective side—physical craving, instinct, passion, private interest, as also opinion and subjective conception—spontaneously present themselves at the very commencement. *This vast congeries of volitions, interests and activities constitute the instruments and means of the* WORLD SPIRIT *for attaining its object;* bringing it to consciousness and realising it. And this aim is none other than finding itself —coming to itself—and contemplating itself in concrete actuality. . . . *Reason governs the World and has consequently governed its history.* In relation to this independently universal and substantial existence—all else is subordinate, subservient to it, and the means for its development.

Hegel's fine perception of the hidden aim and goal of world history is strikingly similar in its broad aspect to a paragraph penned by William Q. Judge in Letter XV of the series addressed to Jasper Niemand in *Letters That Have Helped Me.* Mr. Judge wrote:

> The Deity (Hegel's World Spirit) is subject to this law, or rather it is the law of the Deity. The Deity desires experience of self-knowledge, which is only to be attained by stepping, so to say, aside from itself. So the Deity produces the manifested universes consisting of matter, psychical nature, and spirit. In the Spirit alone resides the great consciousness of the whole; and so it goes on ever producing and drawing into itself, accumulating such vast and enormous experiences that the pen falls down at the thought. How can that be put into language? It is impossible, for we at once are met with the thought that the Deity must know all at all times. Yet there is vastness and an awe-inspiring influence in this thought of the Day and Night of Brahman. It is a thing to be thought over in the secret recesses of the heart, and not for discussion. *It is the All.*

William Q. Judge sets forth the triune differentiation of the manifested worlds: matter, psychical nature, and spirit, which three contain, in fact, the sevenfold classification. Implicit in the cited paragraph, also, is the doctrine of cycles—the great drama of world history and evolution ever repeating itself, each repetition marking a *moral advance* of the whole. The excerpt from *Letters That Have Helped Me,* giving the triune constitution of Nature, brings us naturally, through the application of the law of analogy and correspondence, to the Secret Doctrine teaching of the three lines of human evolution: the Monadic or Spiritual; the Intellectual, partaking of the Spiritual and the psychic, being the link between "Spirit" and "Matter"; and the Physical, which is inseparable from its metaphysical pattern, the Astral, and which reflects the spiritual and intellectual lines in varying degrees and combinations. These three lines "are the finite aspects or the reflections on the field of Cosmic Illusion of ATMA, the seventh, the ONE REALITY."

> Each of these three systems has its own laws, and is ruled and guided by different sets of the highest Dhyanis or Logoi. Each is represented in the constitution of man, the Microcosm of the great Macrocosm; and it is the union of these three streams in him which makes him the complex being he now is. (*S.D.* I, 181.)

As can be seen from the explanatory comments given in *The Secret Doctrine* and here reproduced in brief, the "three" can easily be further subdivided into seven. In fact, we can hardly grasp the significance of

the triune differentiation except in the light of the sevenfold division, the latter representing the full expansion outwardly—or towards the grossest plane—of Life Force. *After* the "full expansion," a reversal of the cosmic process takes place, a return to the One Source, and this contraction, like the expansion, proceeds by stages—the Seven being first reduced to the Three and then to the One. A graphic metaphor in the ancient sacred books likens this ever-recurring evolutionary process to an outbreathing and an inhalation of the One Reality.

This broad outline is the more obvious triune division of the three lines of human evolution, but is to be considered always with the septenary aspects in the background of the mind. For example, the astral and lower psychic realms and their corresponding human principles are not generally thought of as connected with the physical stream of evolution; yet, in Theosophy, these are aspects of material evolution, and, unless controlled by and aligned with the Higher, are productive of evil. This is the view expressed in *The Secret Doctrine* (I, 260):

> It is not molecularly constituted matter—least of all the human body (*sthulasarira*)—that is the grossest of our "principles," but verily the *middle* principle, the real animal centre; whereas our body is but its shell, the irresponsible factor and medium through which the beast in us acts all its life.

It is this middle principle, the principle of selfish desire or *Kama,* acting through and contaminating both the astral and the physical bodies, and imprinting a complete and indelible record of every thought, word, and deed on the tablets of the Astral Light, which exerts a very real, though generally unrecognized, influence on the course of human history. This must be taken into account if we would understand history's deeper currents. Some of these hidden influences from the past and their ever-existing potentialities are thus explained:

> The religious and esoteric history of every nation was embedded in symbols; it was never expressed in so many words. All the thoughts and emotions, all the learning and knowledge, revealed and acquired, of the early races, found their pictorial expression in allegory and parable. Why? Because *the spoken word has a potency unknown to, unsuspected and disbelieved in,* by the modern "sages." Because sound and rhythm are closely related to the four Elements of the Ancients; and because such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be. No student was ever allowed to recite historical, religious, or any real events in so many unmistakable

words, lest the powers connected with the event should be once more attracted. (*S.D.* I, 307.)

The septenary classification can be further reduced to the dualism of Spirit and Matter, the dualism pervading the manifested cosmos and constituting its outstanding characteristic. This dual division must, like the threefold, be viewed on the background of the sevenfold plan, especially if the moral aspect of this dualism—the problem of Good and Evil—is to be resolved. In the human principles, it is the duality of *Manas* on incarnating that establishes the line of division, and at the same time forms the link between Spirit, or the Imperishable Triad *Atma-Buddhi-Manas* considered as a Unity, and Matter—or the four lower material vehicles: the physical body, the astral body, the Life Energy, and *Kama.* The division of man's seven states and principles into two grand categories is described thus in *The Key to Theosophy,* (p. 90):

> We find, first of all, two distinct beings in man; the spiritual and the physical, the man who thinks, and the man who records as much of these thoughts as he is able to assimilate. Therefore we divide him into two distinct natures; the upper or the spiritual being, composed of three "principles" or *aspects;* and the lower or the physical quaternary, composed of *four*—in all *seven.*

History is an account of the moral conflict resulting from the impact of these dual Forces in Man—the Higher, or Spiritual, and the Lower, or material—upon one another. An analysis of this struggle in terms of man's principles appears on page 184 of the *Key*:

> But once imprisoned, or incarnate, their essence becomes dual: that is to say, the *rays* of the eternal divine Mind, considered as individual entities, assume a two-fold attribute which is (*a*) their *essential* inherent characteristic, heaven-aspiring mind (higher *Manas*), and (*b*) the human quality of thinking, or animal cogitation, rationalised owing to the superiority of the human brain, the *Kama*-tending or lower Manas. One gravitates toward Buddhi, the other, tending downward, to the seat of passions and animal desires.

Such is not only each man's struggle individually; it is also the struggle of mankind collectively, or as a "Host." The collective struggle composed of units karmically drawn together and forming larger aggregates. From the purview of the grand goal of evolution and the mission of the Ego in its periodic descents into matter, all history is a long record of the efforts of the Incarnating Monads to control, to conquer, and to spiritualize turbulent animal matter. It has been said that we

are past the turning-point of the planetary cycle of seven Rounds; this occurred on our Globe (the fourth) in this Fourth Round, "at the middle point of which the perfect equilibrium between Spirit and Matter had to take place." A footnote in *The Secret Doctrine* (I, 192) tells of an event which occurred at this crucial time that had a profound effect on all subsequent history, and which is the key to much that is otherwise inexplicable:

> It was, as we shall see, at this period—during the highest point of civilization and knowledge, as also of human intellectuality, of the fourth, Atlantean Race—that, owing to the final crisis of physiological-spiritual adjustment of the races, humanity branched off into its two diametrically opposite paths: the RIGHT- and the LEFT-hand paths of knowledge or of Vidya. *"Thus were the germs of the White and the Black Magic sown in those days. The seeds lay latent for some time, to sprout only during the early period of the Fifth (our Race)."*
>
> *(Commentary.)*

Another event with far-reaching historic implications, and which left in its wake a long and painful trail of karmic retribution whose full impact is yet to be felt by the race, occurred some eighteen millions of years ago when the cyclic hour struck for the *Manasa-Putra,* the *Mind*-born Sons, to incarnate in the forms which Nature had prepared for them. Instead of immediately complying with the fiat of Karma, one-third of the Egos, as stated in the Stanzas of the Book of Dzyan, procrastinated. In the meantime, the human, but mindless, forms destined for them were tampered with; and when further delay was no longer possible, the Egos were obliged to take up their abodes in these now-defiled bodies.

The first reference to this event in *The Secret Doctrine* is found in Cosmogenesis (Sloka 5 of Stanza VI); but a fuller account is contained in the Stanzas of Volume II on Anthropogenesis. The reference in Volume I (p. 192) quotes from an ancient Commentary:

> The holy youths (the gods) refused to multiply and create species after their likeness, after their kind. They are not fit forms (rupas) for us. They have to grow. They refused to enter the *chayas* (shadows or images) of their inferiors. Thus had selfish feeling prevailed from the beginning, even among the gods, and they fell under the eye of the Karmic Lipikas.

Although this event and the other herein quoted about the Atlanteans, are widely separated in point of time (one occurring during

the latter half of the Third Root-Race at the time of the separation of the sexes; and the other, in the middle of the Fourth Root-Race), yet they are closely related so far as their karmic and moral connection is concerned, and this may be the reason why both events are placed practically in juxtaposition on the same page of *The Secret Doctrine.* There, too, the karmic and moral connection is explained, and this explanation also accounts for the incubus of the hard-to-eradicate materialistic concept of evolution which traces man's forebears to the animal kingdom:

> The anatomical resemblance between Man and the higher Ape, so frequently cited by Darwinists as pointing to some former ancestor common to both, presents an interesting problem, the proper solution of which is to be sought for in the esoteric explanation of the genesis of the pithecoid stocks. We have given it as far as was useful, by stating that the bestiality of the primeval mindless races resulted in the production of huge man-like monsters—the offspring of human and animal parents. As time rolled on, and the still semi-astral forms consolidated into the physical, the descendants of these creatures were modified by external conditions, until the breed, dwindling in size, culminated in the lower apes of the Miocene period. With these the later Atlanteans renewed the sin of the "Mindless"—this time with full responsibility. The resultants of their crime were the species of apes now known as Anthropoid. (*S.D.* II, 689.)

The disastrous effects of the *sin of ommission* of the choosing and responsible Egos, resulting in the *acts of commission* of the mindless and irresponsible *human forms,* have persisted to this day—the chief reason why mankind is behind in its evolution by some millions of years. "We are in the *manasa* period of our cycle of races, or in the Fifth, and have therefore, crossed the meridian point of the perfect adjustment of Spirit and Matter—or that equilibrium between brain intellect and Spiritual perception. . . . Our race then has, as a Root-race, crossed the equatorial line and is cycling onward on the Spiritual side" (*S.D.* II, 300, 301). We ought, therefore, to be much farther advanced in evolution, instead of being still deeply entangled in the fourth, or *middle,* principle—that of *Kama,* selfish and personal passions and desires.

(To be concluded)

YOUTH-COMPANIONS ASK—AND ANSWER

IN an article, "In Behalf of American Indians" (Manas, *Dec. 28,*), *it is said:"... and the organicism of the human being, if it is to reach philosophic maturity, must be self-contained and self-sufficient, and not dependent upon a cultural setting for its existence." How is one to know just what is independence from a "cultural setting," since few if any, grow to be self-sufficient without help, from a cultural setting, towards "philosophic maturity"?*

(*a*) At what point are we most naturally to become independent from a cultural setting? It seems quite logical that we first have to want to become philosophically self-sufficient in whatever cultural setting we find ourselves, so in one way we shouldn't think too much of which would be the best setting to do this in—for if we think we must have ideal conditions, we are certainly not trying hard for either self-sufficiency or cultural improvement. So it really depends more on the motive than on a favorable cultural setting. If we take our present culture—which certainly does not seem overburdened with philosophic maturity—there is great challenge in trying to reach it.

The majority of people in the Western world have failed in expression of individualism for two possible reasons: 1. Their motives were not in the direction of *spiritual* resourcefulness; 2. They did not have enough philosophical knowledge to help them. The Indian form of organization, as described in the article mentioned, had in its natural communal life a modulus of brotherhood, however limited. And having this as their basis of action would naturally help the Indians to have motives beyond mere "self-seeking." That is why the white man's "individualization" of the Indian has meant a kind of inner death to him, encouraging a sense of selfish separateness. We can go even further, for the wrong sort of individualism has not only meant a kind of death to the Indian, but also to the white people. We were not able to balance ourselves morally in an intense struggle towards individualism.

But the present cultural setting enables us to know more clearly just what independence is, because in order to grow towards philosophic maturity in this present environment, there is only one way: namely, to gain enough philosophy to resist many influences from our cultural setting. In trying to do this, each one will learn by himself what he thinks to be *constructively* independent, and by doing this, also know the meaning of interdependence.

(*b*) Groups invariably evolve "cultural settings" adapted to the needs of the Karma of the people. Cultures represent many stages of development, physically, psychically, and mentally. There is an "innocent" stage—the stage of symbolism—and then later comes the awakening of manas, with the discriminating faculty coming into play. So a society adequate for the innocent would be different from that needed by people who are searching—and questioning previously accepted modes of thought and behavior.

Of course, the best quality in any cultural setting is that which encourages honesty. And since there are so many different paths for individuals to travel, and people are at such varying stages of development, with different combinations of tendencies to work out and through, the society must be broad and encompassing enough to allow each one *some* flexibility in finding his own way. The answer seems to be in the attitude of the individuals: the attitude they hold toward their own being, their purpose in life, how they regard themselves and life in general. If people are honestly trying to seek for evolutionary essentials under all the confusion and muddle of human tendencies, *they create an atmosphere of freedom,* yet also encourage discipline. Discipline, after all, really means expecting the best of the *real* man, and there must be a steady undercurrent of discipline.

The American Indians had a society of small, interdependent communities. They were able to create an atmosphere in which men and women were courageous and honest. In their simplicity of living, there were both discipline and freedom for the soul to make its discoveries —even if these were not very "manasic." In the 1940's, conscious attempt was made toward communal living in France, as depicted in *All Things Common.* This was an effort of a few people to shift from the confused complications of present living to a smaller, more responsible society. They discovered that there were a great many things to be considered in setting up a society that would create individuals who were "free intellectually and morally." Of course, this is beginning to sound as though the ideal start is with a small community. That may be the best way, for organization can definitely sidetrack the high purpose of any constitution concerned with helping individuals to become secure in self-reliance.

We should read the various accounts of those who have tried to create ideal societies. If we are aware of the shortcomings of a

society and also aware of the trials others have encountered in this regard, we might then be able to discriminate between the helpful aspect of any given society and that which is the result of too much formal organization. We must first become aware of what we are dealing with, of where the limitations lie, before we can begin to think of a solution. We must live within an imperfect society, but we do not have to become victims of its imperfections if we know what they are and how they develop.

In the teachings of Theosophy, the "powers in man" are often mentioned. This probably is a source of the universal will to live. Why then do we find in some religions and philosophies evidence of such an intense urge to "deny life" by seeking absorption in God or Nirvana or the Absolute. Why should anyone, including Theosophists, seem to like the idea of a perfect state of beinghood, when the essence of life is always in new discoveries?

There is the dual nature of life as well as of man. All religions acknowledge this, and in some way or other try to suggest how we can resolve the problem of involved physical and psychic existence with the desire to live the life of higher aspirations—the life of spirit. The usual solution of the church is to say that the physical man is all bad and should be suppressed, and that the only spiritual life is that after death—or completely isolated from the physical. A Theosophist holds to the idea that essentially and basically man lives in his higher three principles. *But* he is in manifestation to learn and discover, and therefore has other principles through which he must work. These principles are real and part of life, too, but they are not the creative part of his being, they cannot of themselves work toward self-discovery, nor are they the governing principles. They are principles that are necessary only when there is manifestation. Therefore, they are the tools of the real man, not to be denied, but to be directed and raised up to a higher level of impression. In all of the theosophical writings we find it pointed out that the life of the Real Self can be found in everyday existence. This is the "perfect state of being," a part of *our* life, a part that is to be recognized and understood; and, according to the teachings, it also indicates the ultimate of a particular goal of evolution. That does not mean that personal discoveries do not have their place, but they are not the end—merely the means by which we have an opportunity to see more of what "perfect beinghood" means.

ASTROLOGY IN PERSPECTIVE

Though the planets may have no hand in changing the destiny of man, they may indicate his destiny. —MODERN APHORISM

ASTROLOGY is the science which defines the action of celestial bodies upon mundane affairs, and claims to foretell future events from the position of the stars. True Astrology is a mathematical science which indicates what particular causes will produce certain effects. Its antiquity is such as to place it among the very earliest records of human learning. It remained for a long time a secret science in the East, and belonged to the inner schools. In days of old, astronomy was synonymous with astrology, and the great astrological initiation took place in Egypt at Thebes, where the priests perfected, if they did not wholly invent, the science. The etymological meaning of the word astrology is almost the same as that of astronomy; and there was no clear definition made between the two branches until the time of Galileo. Previously, most students of the movements of heavenly bodies had been more or less astrologers.

Astrology is a science as infallible as astronomy itself, with the condition, however, that its interpreters must be equally infallible. It is this *sine qua non* condition that has always proved a stumbling block to both. The two sciences are related like soul and body, *i.e.,* astrology is to exact astronomy what psychology is to exact physiology. In astrology and psychology one has to step *beyond the visible world of matter,* and enter into the domain of the transcendent spirit.

The Egyptians and Chaldees were among the most ancient votaries of astrology, although their modes of reading the stars and the modern practices differ considerably. Astrology was early developed in Egypt, but chiefly flourished in Chaldea, whose star-gazers were so famous that the name Chaldee came to be used as identical with astrologer, not only in the scriptures, but also by classical writers. The Egyptians claimed that Belus (of the dynasty of the King-Gods) which became the Bel of the Chaldees, had belonged to the land of Chemi (Egypt), and had left it to found a colony from Egypt on the banks of the Euphrates. There a temple ministered by priests in the service of the "lords of the stars" was built, the said priests adopting the name of Chaldees. Two

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NOTE.—Collated chiefly from Theosophical Texts.

things are known: (*a*) that Thebes in Egypt claimed the honor of the invention of astrology; and (*b*) that it was the Chaldees who taught that science to other nations. If later on the name of astrologer fell into disrepute, in Imperial Rome—where the science was much practiced—and elsewhere, it was owing to the fraud of those who wanted to make money by means of that which was part and parcel of the sacred science of the Mysteries. Ignorant of the latter, they evolved a system based *entirely* upon mathematics, instead of transcendental metaphysics, and having the *physical* celestial bodies as its upadhi or material basis.

Yet, notwithstanding persecutions which thereafter took place from time to time, the number of the adherents of astrology among the most intellectual and scientific minds was always very great. The Arabs revived it along with astronomy. The Saracens of Spain held star-divination in the highest reverence, astrology passing into Western Europe through these, our first civilizers. In its day astrology was shown to be as precise and trustworthy in its predictions as astronomical predictions are in our own age. Alphonso, the wise King of Castile and Leon, made himself famous in the thirteenth century by his "Astrological Tables" and his code of the *Siata Purtidas.* The great astronomer Kepler in the 17th century, the discoverer of the three great laws of planetary motions, believed in and proclaimed astrology as a true science. Kepler, to whom Newton is indebted for all his subsequent discoveries, was mathematician to Emperor Rudolph, and in his official capacity of Imperial astronomer is *historically* known to have predicted to Wallenstein, from the position of the stars, the issue of the war in which that unfortunate general was engaged. His friend, protector and instructor, the great astronomer Tycho de Brahe, believed in and expanded the astrological system. He was forced to admit the influence of the constellations on terrestrial life because of the constant verification of facts.

Once the probability, or even the possibility of an occult influence exercised by the stars upon the destiny of man is admitted, astrology becomes no less an exact science than astronomy. The earth and all that lives in it are known to be very seriously affected by what takes place on the sun. How much more important the solution of that other mystery—the undoubted affinity between man and the stars—an affinity believed in for countless ages and by the most learned among men. According to Theosophical teaching, every race in its evolution is said

to be born under the direct influence of one of the planets. The first germ or seed of that which grew later into the Tree of Astrology, is contained in the following statement: "Our earth was created or fashioned by terrestrial spirits, the 'Regents' (thereof) being simply the supervisors." The "Regents" pertain to cosmic evolution and the seven Planets in direct astral and psychic communication with our earth. Humanity, it is said, is divided into seven distinct groups and their subdivisions, mental, spiritual, and physical. Hence the seven chief planets, the spheres of the indwelling seven spirits, under each of which is born one of the human groups which is guided and influenced thereby. There are only seven planets (specially connected with our earth) and twelve houses (Constellations), but the possible combinations of their aspects are countless. As each planet can stand to each of the others in twelve different aspects, their combination must, therefore, be almost infinite. As infinite, in fact, as the spiritual, psychic, mental, and physical capacities of the men on earth, each of which varieties is born under one of the seven planets and one of the said countless planetary combinations.

A true understanding of planetary influences would involve a realization of man's nature in all his constituents, in every principle and element which are those of the solar system to which he belongs. Each of us is a copy of the great Universe. Each of us is connected with every class of beings. Our destiny is "written in the stars" and the chief features of one's life will always be in accordance with the "Constellation" one is born under, or with the characteristics of its animating principle. But fatalism implies a blind course of some still blinder power, and man is a free agent during his stay on earth. The popular idea seems to be that the planets and stars exercise a certain influence upon the destiny of man, which the science of astrology can determine, and that there are means within the reach of that science which can be used to propitiate the "evil stars." This crude notion, not philosophically understood, leads to two unscientific fallacies: (1) to the idea of fatality, or the idea that man has no free will, and (2) that the laws of nature are *not* immutable since they can be propitiated. The truth, Theosophically stated, is that man cannot escape his *ruling* destiny, but has the choice of two paths that lead him in that direction. There are external and internal conditions which affect the determination of our will upon our actions, and it is within our power to follow either of the two.

The theory of the sidereal influence on man was enunciated by all the medieval philosophers. "The stars consist equally of the elements of earthly bodies," says Cornelius Agrippa, "and therefore the ideas attract each other." Mesmer in 1775 wrote: "There exists a mutual influence between the heavenly bodies, the earth, and living bodies." Paracelsus says that man is composed of myriads of magnets which attract from their prototypes in the greater cosmic field. "Man," he says, "lives within the invisible world comparable to the yolk in an egg. The chicken grows from the white of the egg and man is nourished by the *chaos.* Within man are the sun and moon, the planets and all the rest of the stars and also the *chaos.*" This is in accord with the injunctions of the ancient Rishis that before the disciple could proceed he had to learn to see in himself all the planets and stars and beings, the microcosm containing in embryo all that filled the greater macrocosm. "Paracelsus demonstrates that in man lies hidden a 'sidereal force' which is that emanation from the stars and celestial bodies of which the spiritual form of man—the astral spirit—is composed . . . thus there exists a mutual attraction between the two, both being magnets." He explains that the moon in particular may exercise a very bad influence, especially at the time of the new moon, "which may be very injurious for persons whose astral bodies possess magnetic elements that will attract that influence, and the conjunction of the moon with certain other planets may make her influence still more injurious. For instance, a conjunction of the moon, Venus, and Mars may give rise to the plague; a conjunction with Saturn to certain acute diseases, etc., but no evil influence can develop a disease where the germ of that disease *does not already exist.*" And "no one needs to care for the course of Saturn; it neither shortens nor lengthens the life of anybody."

To make the working of Karma, in the periodical renovations of the universe, more evident and intelligible to the student when he arrives at the origin and evolution of man, he has to examine the esoteric bearing of the Karmic cycles upon universal ethics. The question is, do those mysterious divisions of time called Yugas have any bearing upon, or any connection with human life? Even exoteric philosophy explains that these perpetual circles of time are ever returning on themselves, periodically. There are cycles of matter and cycles of spiritual evolution. The exoteric cycles of every nation are derived from and depend upon sidereal motions. The latter are inseparably blended with the destinies of nations and men. And as the sidereal motions do regulate and de-

termine events on earth, so do these events find themselves determined by even simple astronomical computations.

Scientists today record the periodical events of meteors and comets, and prophesy, in consequence, earthquakes, meteoric showers, the apparition of certain stars. Are they soothsayers for all that? No, they are learned astronomers. Why, then, should occultists and astrologers, as learned, be disbelieved when they prophesy the return of some cyclic events on the same mathematical principle? Their forefathers and predecessors, having recorded the recurrence of such events in their time and day, throughout a period embracing hundreds of thousands of years, the conjunction of the same constellations must necessarily produce, if not quite the same, at any rate similar effects. Yet, in the prognostication of such future events, all foretold on the authority of cyclic recurrences, there is no psychic phenomena involved. It is neither prevision, nor prophecy, no more than is the signalling of a comet or star, several years before its appearance. It is simply knowledge and mathematically correct computations. Eastern Initiates claim that they have preserved records of the racial development and of events of universal import ever since the beginning of the Fourth Race.

The fate of the individual, as that of the future, had always a supreme interest and led to the association exoterically, and the knowledge esoterically, of cosmos and man. Belief in and cultivation of astrology was common to the ancient world; in Babylonia, Greece, Rome, in India, China and Egypt it was an *adept* science. Its influence and scope have been brought into connection with practically every known science which has survived from the past—botany, chemistry, geology, anatomy, medicine. Colors, metals, stones, plants, drugs, and animal life of all kinds were associated with the planets and placed under their tutelage. The Zodiac was (exoterically) considered as the prototype of the human body, the different parts of which all had their corresponding sections in the Zodiac itself. Kepler, in our 18th century, carried in himself the conviction that each planet was the seat of an intelligent principle, and that the planets are all inhabited by spiritual beings, who exercise influence over other beings inhabiting more gross and material spheres than their own, especially our earth. Yet Kepler was not an astrologer, but a wise astronomer. Kepler's spiritual starry influences were superceded by the vortices of the more materialistic Descartes. Similarly the vortices of the latter and his astronomical doctrines may some day give place to the true archaic teachings and ancient

structure underlying ASTROLOGY—namely, to *the intelligent magnetic streams* which are directed by the Anima Mundi, the Soul of the World.

The place of Astrology being laid down in outline, its import to society and the individual in relation to the larger life and destiny of the human family clearly illustrated, should one endeavor to become an astrologer? Such should become his endeavor. Astrology is as much the study of inner man as of inner cosmos. But books which pretend to give rules will not become his true monitors. The theosophically inclined are directed toward more comprehensive effort, and are told first of all to try to discover the fine line of *duty* that is their own path. They should leave the astrologers of today *who are more at sea than any other mystics,* "to con over a Zodiac which is out of place and calculate with tables which delude with the subtle power that figures have to lie when the basis of calculation is wrong."

"We must recollect that the ancients always considered the 'ambient' —or the entire heavens—at birth, as being that which affected man, and that planets were only the pointers or indices showing when and where the influence of the 'ambient' would be felt. They have thus come to leave out influences cast by powerful stars which often produce effects not to be sought for under planets. The planets were held to be only foci 'for the influence of the whole ambient,' having however a power of their own of a secondary nature exercisable when the ambient influence was weak.

"When London was burned a mighty star—not a planet—had rule, and Napoleon was prefigured by a star also, his fall being due to the aspects of the heavens as a whole. Similarly, the vicissitudes of this globe will not be shown by any planetary scheme, but by certain *stars* that fix the destiny of this poor Earth."

The face of external nature teaches the lesson with calm superiority. Nature will not have us fret and fume. She does not like our benevolence or our learning much better than she likes our frauds and wars. When we come out of the caucus, or the band, or the Abolition convention, or the Temperance meeting, or the Transcendental club, into the fields and woods, she says to us, "So hot? my little sir."

—EMERSON

ON THE LOOKOUT

New Approach in Missionary Work

Although thousands of church members may still think of missionary work as carrying "the gospel" to benighted heathen, a new sort of Christian ideal seems to be manifesting itself among workers in foreign lands—in some measure reflecting the inspiring spirit of Albert Schweitzer; hundreds of missionaries in the field are zealously devoting time and great effort toward increasing literacy throughout the world. "These illiterates," according to World Literacy pamphlets, "are among the world's most disillusioned and abused people. Most of them are perpetually hungry, sick, and in fear of money lenders, political agitators, witch doctors and tax collectors who prey upon their ignorance and helplessness."

The World Literacy movement owes specific origin to Frank C. Laubach, who, when an educational missionary in the Philippines twenty-five years ago, "had a vision to do something practical about the plight of the illiterates." Dr. Laubach realized that he would have to devise a system which would be very easy to learn, and one which could be taught even by teachers with little training. He devised such a system —picture charts with simple sentences explaining the action, such as we use for first-grade children—and begin to train other missionaries as teachers.

Psychology of Teaching Adult Illiterates

The article on Dr. Laubach continues:

> The word "no" is one of the 500 most frequently used words in the English language. It has no place in Frank Laubach's vocabulary, thinking or teaching. When he shows teachers how to instruct illiterates, Laubach commands with all the power and conviction he is capable of, "Never say *no* to any adult illiterate—neither by word, gesture or facial expression. If the learner makes a mistake, it is your fault, because you did not teach him the right way. If you trip up the illiterate by a question he can't answer, you are a bad teacher." If the first learning steps are successful and pleasant, the adult will come back to the teacher and demand more help. If he is corrected like a school child, he'll stay away and say to himself, "Oh, I got along without reading until now. Why should I bother to be treated like a child?"

"Each One Teach One"

After charts had been made for several languages and dialects, Dr. Laubach instructed a group of missionaries in his method. These were then sent into the field in teams, each team working according to the following plan:

> First of all, they make a study of the culture of the people, and work closely with indigenous helpers to discover folkway patterns and favorite interests and stories. In this process of learning they visit villages, test vocabulary and reactions to picture-words and illustrations, as well as learn how much of a story is understood by an illiterate, when it is read aloud.

Thus the new type missionary tries first to understand the indigenous culture, then seeks to introduce unfamiliar ideas within the framework of a familiar thought-pattern. The effectiveness of this approach is shown by the fact that there are now "fifty million pupils speaking 234 different languages or dialects and who live in 54 different countries."

The Road to Learning

So many people have learned to read the charts that the present great need is for simple readers and simply written journals at the reading-level of the "new literates." Toward this end, the School of Journalism at Syracuse University offers a course in Literacy-Literature for those who want to help in this endeavor. Missionaries of the Laubach persuasion are vastly more interested in *teaching* than in "converting," and the pupil is not forced to learn Christianity to learn to read:

> There are two types of readers in Stage I. One of these is the *Story of Jesus,* written by Dr. Laubach from the four Gospels. . . . The second type of reader in Stage I is the *Wise Man* series, which deals with some of the practical problems of everyday living. In Burma the Wise Man is U Sein; in India he is Anand; and in Egypt Saleh.
>
> Here are some of the chapter headings from *Anand*: Anand reads what vegetables to eat; Anand reads how to protect the baby from flies; Anand teaches his wife to read; Anand learns how to raise better chickens; Anand reads about his government; Anand cultivates his soul.

Stages II and III include such publications as *Home Nursing, Health Hints,* and Reading Manuals in the fields of Health and Agriculture.

Brotherly love, not conversion, is the keynote of this missionary endeavor; and, as always, love has found a way.

ASIAN LITERATURE TRANSLATED

The Asian Book Club (119 West 57th St., New York 19, N.Y.) announces that it will select "from among the writers in all the Asian countries those books which have the greatest interest for American readers. These will be published in English. . . ."

This seems to be symptomatic of a general trend toward active, participatory understanding between Asian and American minds. (We have often referred to the accomplishments in the academic world of the journal *Philosophy East and West.*) The Asian Book Club's brochure contains several commendations from men interested in fostering intercultural understanding. For example, Dr. Robert Blum, president of The Asia Foundation, writes:

> I attach great importance to the steadily-increasing awareness and interest of American individuals and groups in Asian affairs.
>
> Your newly-formed Asia Book Club has particular appeal for me and for my associates because its purpose is to bring to American readers the creative writings of contemporary Asian authors and to encourage recognition in this country of Asian literary efforts. All of this can only lead to enlightenment and understanding between the peoples of Asia and America.

ASIA'S CONTRIBUTION TO AMERICA

Mr. J. Laughlin, president of Intercultural Publications, Inc., says:

> I suspect that Asia may have more of real value to give America —not simply "spiritual values," but how to find satisfaction in living, than all the technological know-how which we can send them. Books which the Asia Book Club is planning will help considerably to bring us nearer to an understanding of the Asian temper.

Lookout thus notes the existence of the Asian Book Club for the benefit of interested readers; and may, later, comment on its success.

GOD GAINS GROUND

Presumably as a result of alarm over delinquency statistics and fear of communism, the Protestant Council of the city of New York has capitulated to Catholic pressure and agreed, at least tentatively, to teach God in the public schools. "It was hoped," said the New York *Times,* Nov. 25, "that the matter would be kept private until a final decision was made by the Board of Education, but it boiled into the open last week when the New York Board of Rabbis made its statement public." The *Times* continues:

> A guide of spiritual and moral values for public school teachers won public endorsement yesterday from Roman Catholics and Protestants. It is vigorously opposed by the New York Board of Rabbis.
>
> The guide calls upon teachers to inculcate a sense of moral responsibility in pupils and to exemplify such values as justice, love, kindness, humility, idealism and belief in God.

No Atheism!

> If adopted, the guide could mean a break with the general practice of keeping religion out of the public school classroom.
>
> Supporters of spiritual influence in teaching say that it in no way affects the separation of church and state. They say also that by keeping religion and belief in God out of the classroom, the schools, by default, are teaching atheism.
>
> The nine-page guide begins by stressing the worth and moral development of the individual. It speaks of the responsibility of home and church, then goes on to say that the program of the public schools must reinforce the program of the home and church in strengthening belief in God.
>
> It proceeds to affirm the role of spiritual values and belief in God in the teaching of the arts and sciences. It also calls upon the schools to cultivate a respect for adherents of different religions and beliefs.

Organizational Reaction to Guide

Only Jewish opposition, formerly reinforced by Protestants, remains firm, the Board of Rabbis declaring that "religious education and training are the exclusive responsibility of the home, church and synagogue." The Protestant Council gave "tentative approval," then sidestepped by referring the text to its Department of Christian Education "for careful study." The Roman Catholics, of course, express unqualified approval in a statement issued by Msgr. John J. Voight, archdiocesan secretary for education, which concludes:

> Only by acknowledging God, and man's obligations to Him, can the public school fulfill its obligations in teaching citizenship and in nurturing the faith of its students in a nation which even from the constitutional and legal point of view is a nation under God.

A Distinction—but an Important Difference?

From available information we gather that the tentative plan for moral education in the schools does not have the sectarian import of the "released time" plan; the effort, apparently, is to minimize, rather than accentuate, sectarian differences, thus bringing the plan more

nearly "into accord with democratic principles." But, as a spokesman for the Protestant Council puts it: "It is our contention that these moral values find their most meaningful sanction and motivation in belief in and dependence upon Almighty God." This basic assumption, the existence of a personal God, clearly makes the plan unacceptable to Theosophists and other unorthodox thinkers.

THEOSOPHY AND MORAL EDUCATION

Only a very exceptional teacher, we think, would be capable of handling "Moral Education" in the public schools in any case—except as he "teaches" it daily and hourly by example, suggestion, and apt illustration. *Moral* education, H. P. Blavatsky suggests, should be that which *frees* the mind from prejudice, preconception, and dogma. As she states in the *Key,* pages 270-71:

> Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves. . . . We would endeavour to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish.*

This sort of training *could* be given in the public schools, indeed *is* being given by those teachers who are capable of it. But if a teacher needs a "guide" for this sort of teaching, he is not likely to be able to teach "moral education"—which rests, above all, on the spirit of self-reliance.

A PRAYER THAT BREEDS ANXIETY

Omar Garrison, Los Angeles *Mirror-News* science editor, concludes from an interview with Dr. Joseph E. Appel of Sillman Clinic, Dallas, Tex. (reported Oct. 4) that "the familiar bedtime invocation of 'Now I Lay Me Down to sleep' may be the worst kind of prayer you can teach your child." Mr. Garrison quotes Dr. Appel:

> The reference in the prayer to death before awakening [is] a ripe source of anxiety in young minds which can't understand the meaning of death.
>
> In our study of more than 350 children disturbed by nighttime anxieties over the 10 years, this allusion to death and departure of the soul during hours of darkness was often the cause of feelings of uneasiness and dread in very young children.

> In the strange and secret wilderness of a child's world, any vague or undefined danger may produce bad dreams and nocturnal terror.
>
> Up to the age of 2, the most common fears of children are those connected with objects distorted by shadow, strange noises, unfamiliar persons and sensations of falling.
>
> After the age of 2 or 3, children most fear being left alone, bodily injury, darkness, strange animals, crippled persons and death.

Reader Response

According to Mr. Garrison (*Mirror-News,* Oct. 12), "scores of readers agreed with a child psychologist who criticized the familiar prayer. . . . Commenting on this paper's exclusive interview with Dr. Joseph E. Appel, the readers confirmed the psychiatrist's assertion with experiences from their own childhood and that of their children. Many of them included more cheerful versions of the prayer." One mother wrote:

> I was brought up on the little prayer, and I recalled my own feelings when, though of tender age, I could reason the full certainty of the words, "if I die before I wake." I was not going to have my precious ones go through childhood worrying about a time when they might die in their sleep, so I gave them a happier and healthier version.

Whence Irrational Fears?

The parent should realize that the *very* young child has no "fear" of death because he has had no experience of death. Even the emotional impact of the loss through death of a cherished pet or a beloved person will not cause "fear of death" in an emotionally secure child unless the fear is "caught" by direct infection from adults. On the other hand, any child who is basically insecure will automatically project his pervasive anxiety onto something *concrete,* and in a culture such as ours "death" readily serves the purpose.

The Pornography of Death

An interesting corollary to the above discussion is provided by an article appearing in the British monthly *Encounter* for October, 1955. In an essay entitled "The Pornography of Death," Geoffrey Gorer indicates that the obverse side of the modern complex in regard to death is revealed by the fact that *natural* death receives less and less

attention in literature—for the process of dying has been "smothered" by a new kind of "prudery." Mr. Gorer writes:

> Natural death and physical decomposition have become too horrible to contemplate or to discuss. It seems symptomatic that the contemporary sect of Christian Science should deny the fact of physical death, even to the extent (so it is said) of refusing to allow the word to be printed in the *Christian Science Monitor.* During the last half-century public health measures and improved preventive medicine have made natural death among the younger members of the population more uncommon than it had been in earlier periods, so that a death in the family, save in the fullness of time, became a relatively uncommon incident in home life; and, simultaneously, violent death increased in a manner unparalleled in human history.

THE DIGNITY OF DEATH?

> Wars and revolutions, concentration camps and gang feuds were the most publicised of the causes for these violent deaths; but the diffusion of the automobile, with its constant and unnoticed toll of fatal accidents, may well have been most influential in bringing the possibility of violent death into the expectations of law-abiding people in time of peace. While natural death became more and more smothered in prudery, violent death has played an ever-growing part in the fantasies offered to mass audiences—detective stories, thrillers, Westerns, war stories, spy stories, science fiction, and eventually horror comics.

PERSECUTION OF A MINISTER

Knowing, as we do, that symbolical interpretation of the scriptures is increasingly allowed, these days, it may come as a surprise that some denominations still insist upon literal belief in the old theological dogmas. According to the Oakland *Tribune,* Nov. 11, the Reverend Victor K. Wrigley, of Brookfield, has just been convicted of heresy by the northwest synod of the United Lutheran Church.

The charges alleged that Mr. Wrigley "repudiated true exposition of the Holy Scripture in conformance with Lutheran confessions, denied the historical fact of the virgin birth of Christ, denied the physical resurrection of Christ, repudiated the sacramental union in the Lord's Supper, and denied original sin." Mr. Wrigley, on the other hand, asserted that true Christian faith is "neither measured nor determined by the opinions a man might hold about such questions as these," and served notice that he would not be forced out as pastor of his church unless the members themselves wished it.

The Case for "Natural" Elements

The Pasadena *Independent* for Aug. 10 gives an account of experiments conducted by Dr. H. R. Getz, medical director of the Hastings Foundation's tuberculosis research hospital in Pasadena. The results of Dr. Getz's experiments seem to confirm the theory that organic substances are much more effectively assimilated in the human body than synthetic compounds. The *Independent* states:

> Dr. Getz started his experiments with a group of new patients who because of low concentrations of vitamins A and C in their blood seemed to have been in a poor nutritional state when they contracted the disease.
>
> Rather than using the new "miracle" anti-tuberculosis drugs, Dr. Getz started out by treating them in the traditional way, with bed rest. All were given a nourishing basic diet.

Comparison of Groups

> About one third were given synthetic vitamin A in tablet form. A second sub-group was given cod liver oil because it contains Vitamin A. The third group got no added vitamins at all. . . .
>
> The patients who got the synthetic vitamin A didn't do any better than the patients who got their only vitamins from their diets. Among these two groups, there were a considerable number of worsening cases.
>
> But all the patients who received cod liver oil got better, and their TB wounds showed signs of healing.
>
> Dr. Getz concluded that "the clinical results suggest that a factor favorable to healing is present in the crude concentrate of vitamin A from cod liver oil."

Psychosomatic Approach Correlates with Theosophy

The more carefully we consider the results of the psychosomatic approach to medicine, the more we find them clarifying various hints given by H.P.B. in such articles as "Occultism *vs.* the Occult Arts," "Practical Occultism, " and "Psychic and Noëtic Action." Indeed, she intimates that a person cannot know himself, in any real sense, until he discovers the occult interrelationship of his various principles and their modes of interaction.

Despite accumulating data in the psychosomatic field, however, many persons resist this approach, insisting (according to Dr. V. P. Mahoney, of Trenton, N.J., in the May 21 issue of the AMA *Journal*) that "nothing is bothering me except the symptoms."

RESISTANCE TO THIS APPROACH

Dr. Mahoney evaluates this resistance as follows:

> The resistance to accepting mental disturbance as a factor in somatic complaints is partly explained by the patient's fear of being branded a "neurotic" and by his attitude toward mental illness. Another source of resistance may lie in the physician himself, when he assumes that people with psychosomatic symptoms are immature and inadequate. This is often erroneous. A glance at those around us with psychosomatic symptoms will demonstrate this; they have a problem in only part of their personality. The psychosomatic symptom does not necessarily signify an immature personality. It may signify the opposite. Thus one man may become angry, keep his temper under check, and have a headache, while another may burst into violent rage. Certainly the latter is more infantile.
>
> It would be helpful if the physician approached mental problems with this thought: "No matter how illogical the behavior of the patient seems to be, in his own mind it is justifiable and answers a purpose." The physician does not concur with the patient's reasoning, but he tries to understand why he thinks, feels, or acts as he does.

ET TU?

Seldom does Lookout find occasion to report in the lighter vein. But the following anecdote (*JAMA,* Oct. 29), sent by a subscriber who feels that it is "most important, inasmuch as it furnishes a clue to so many troubles and psychosomatic woes," seems worth passing on:

> A farmer hired a new worker and gave him a job of chopping wood for the fire. In the middle of the morning the farmer went down to see how the hand was coming along. To his astonishment he found the wood all chopped.
>
> Next day the farmer told the man to stack the wood in the shed, This involved a lot of toting, and the farmer figured the job would keep the man busy all day. But by noon he had it done.
>
> On the third day the farmer, thinking he would give the man a light job for a change, told him to sort the potatoes in the bin.
>
> "Put the good ones in one pile, the doubtful in another and throw out the rotten ones," said the farmer.
>
> An hour or so later he went back to see how the job was coming. He found the hired man passed out cold with virtually nothing done. After throwing water in the man's face and bringing him around the farmer asked for an explanation. The man said wearily:
>
> "It's making them decisions that kills me."